2: Fortes E-5 (1934-1937) 1945
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796 feeling of politico-ritual difference between them. It is the same within
182 each cluster. The elders inaugurate the Festival season with many sacrifices asking the ancestors and the Earth to prevent fighting from breaking out between the young men, in spite of the truce, and they
● [625] always depute a number of reliable young men to keep a good look-out during the dances lest unruly spirits stir up trouble. Thus the greater solidarity is built up on the lesser solidarities; and this principle applies throughout the social system.

221 The rhythm of Tale social life is contained within an annual cycle. It swings between two poles. For most of the year the sectional interests of lineage and clan dominate the pattern of collective life. But for one month the greater solidarity of the whole society prevails.

182 In relation to the mechanisms of unity and equilibrium Tale warfare
681 appears as a negative sanction that reinforces their effects. It was the obverse of these mechanisms, the polar opposite of the idea of unity, arising out of the very same balance of social forces that makes that unity possible. Both in time and at a given time the equilibrium of Tale political life swung (and still swings) between two poles: on the one hand, the extraordinarily consistent and precise differentiation of social segments; on the other, the strong sense of unity created by the religious bonds of the society.

182 War or, more often, the threat of war was the most drastic means of
721 bringing to a head and working off the frictions that inevitably arose from the action of the principle of social differentiation of corporate units; its effect, however, was to bring the opposite principle into action, and thus it served to strengthen the forces of social cohesion in the society at large.

Equilibrium and Solidarity within the Clan and Lineage

578 The pattern of solidarity we have been discussing applies at all levels
182 of Tale social structure. Tensions similar to those we have discerned in
769 the corporate relations between clans underlie corporate relations within clans and maximal lineages. Centrifugal tendencies and centripetal tendencies pull against one another. Conflicts within corporate units tend to follow the lines of lineage and local segmentation. They take the form of opposition between the solidarity of the segment and the wider solidarity of the lineage or clan. And the greater the relative autonomy of the segment, the deeper does the conflict tend to be. Hence conflicts in a composite clan tend to go deeper than conflicts in a genealogically unitary group such as a sub-clan of Mosuor biis. But, as in the social structure at large, the bonds of common interest, of mutual dependence in ritual and secular matters, and of local unity tend to prevail in the long run. However deep a breach may be, the dissidents never repudiate membership of the larger unit, for this would be tantamount to repudiating the ancestors. The ancestor cult is the supreme sanction of lineage and clan solidarity. Thus, at the best, conflicts are resolved by the eventual restoration of the *status quo ante*. At the worst, a new balance is struck between the centrifugal tendencies of lineage segmentation and the centripetal emphasis of the lineage structure as a whole backed by the ancestor cult. It is in this way that the structure of a lineage or clan is